Dateline **May 15, 1961**

This special issue provides day-by-day coverage of the National Methodist Convocation on Christian Social Concerns which met at the Mount Vernon Place Methodist Church, Washington, D.C., April 24-28. Additional copies are available at 25 cents each.

The first National Convocation on Christian Social Concerns came to a dramatic close on April 28 with the refusal by the delegates to adopt the proposed group message. A majority of the 1,000 delegates voted to table and refer the statement to the executive committee and staff of the General Board of Christian Social Concerns.

Robert Hamill, convocation coordinator, concluded with this comment. "This meeting will go down in history as the one which began with trumpets and ended with no message." A trumpet playing "Onward Christian Soldiers" called each delegate to worship the opening night.

During the Convocation delegates were briefed on current domestic and international issues by Secretary of State Arthur J. Goldberg, Sen. Hubert H. Humphrey, Dr. Charles Malik, Undersecretary of State Chester Bowles, and many other national leaders.

Theological and ethical implications were discussed by Bishop F. Gerald Ensley, Dr. Paul Schilling, and Dr. Ralph Sockman, and other leading clergymen.

Two major dramatic presentations were prepared for the meeting. "You Are Never Alone" by Jerry Walker featured a "Who's Who" of integration leaders from throughout the country including Diane Nash from Nashville and Lloyd A. Foreman from New Orleans. A second dramatization entitled "The Other Two Crosses" featured the case histories of two boys growing up in different environments

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Dateline

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and centered on their handling of their sex desires, pressures to drink and their use of narcotics.

The rejection of the message of the Convocation came as a surprise to the leadership of the meeting. A variety of reasons were offered for the decision to refer. Many delegates thought that the statement was "weak" in its social action proposals. The statement failed to include any reference to current crisis issues such as race, economic conditions, Cuba, and

Laos. Some delegates felt they were incompetent to act on numerous issues after only a few days briefing so they favored tabling the message.

While the convocation was held to train and inspire social action leaders for annual conferences, a message committee was established to develop a statement for the convocation growing out of the reports of the small discussion groups. The message committee was composed of 13 members headed by Bishop W. Ralph Ward of the Syracuse Area. Bishop Nolan B. Harmon acted as chairman for the session which rejected the message.

The executive committee of the General Board of Christian Social Concerns resolved the referral of the message from the convocation by requesting the editorial staff of *Concern* to report the meeting in a special issue.

In another action, the executive committee voiced opposition to "unilateral military intervention in the internal affairs" of Cuba and Laos by any government. The complete statement is:

"We are gravely concerned over recent events involving Cuba and Laos. We recognize the serious problems presented by the increasing communist influence over peoples and governments of underdeveloped nations. At the same time, we believe the legitimate objectives of many national movements for social reform must be acknowledged.

"We do not presume to have expert knowledge from which to formulate detailed policy proposals. However, we do wish to state certain general positions on which we believe any morally defensible action must be based.

"First, no government, including the United States government, should undertake unilateral military intervention in the internal affairs of other nations.

"Second, all governments, including the government of the United States, should honor their treaty obligations and use to the fullest possible extent the procedure open under the United Nations Charter and regional organizations.

"Third, the government of the United States should attempt to reestablish communication with the Cuban government in an effort to achieve a satisfactory resolution of outstanding differences through negotiation.

"Fourth, it is appropriate for our nation, which has so often urged others to accept mediation and the peaceful settlement of disputes, to act upon this principle itself. In this hour of tension we recall the words of our President at the time of his inauguration: 'Let us never fear to negotiate.'

"Fifth, we commend the President of the United States for proposing economic and technical assistance for the achievement of social progress and the strengthening of freedom in other lands. We believe that the people of every nation have the right to choose and determine their own form of government.

"We believe a policy based on such principles will prove in the long run

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Christian Social Action

More than a thousand selected leaders gathered in Washington last week to launch Methodism's new program for Christian social action.

Concern was deep. Interest was intense. For five days Mt. Vernon Place Church was packed and people were inspired to become more effective witnesses of the Gospel in the interpersonal concerns of modern life.

Delegates heard with enthusiasm the challenging messages of church and government leaders. They participated gingerly in all the engaging discussion groups. Nothing that was said stirred up any exciting Washington headlines, but all that was done will inevitably expand the church's heartlines.

This was the aim of the Convocation. The program was designed to strengthen the "Social Witness of the Church"—in community life and the processes of government, in human relations and international affairs.

Delegates perceived that we are co-laborers with Christ and fellow churchmen to implement faith into service, to arouse members from insipid apathy to intelligent action in all areas of Christian concern for people.

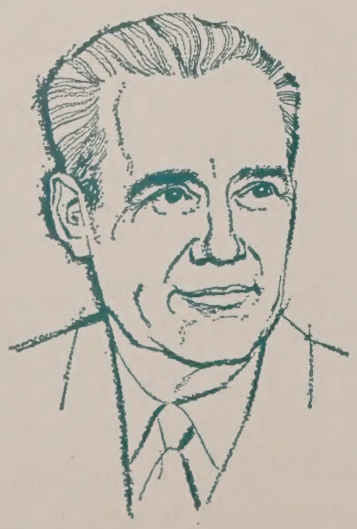
More than a militant minority fighting the breeze against hated foes, our function is to inspire and activate faith and methods to protect freedom and make justice more loving. Never intending to force our way of life on others, we seek under God to enlist the people's might in the service of right.

From the spirited key-note address by Bishop F. Gerald Ensley to the challenging sermon by Dr. Ralph S. Sockman, it was obvious that the ultimate "Message of the Convocation" would go out to the churches through informed and animated representatives who have displaced fear with faith. This orientation session was designed to supply the theological, ethical, and sociological motivations and the realistic methods by which God's will can find expression through our lives.

The daily messages of Dr. Paul Schilling on "Foundations for Methodist Social Action" strengthened our agreement that, because the beliefs of men have inevitable consequences in behavior, we must re-study the bases of our faith in the Fatherhood of God and the Christlike brotherhood of man.

The stirring lay appeal of Dr. Charles Malik provided explosive ammunition for a Christian offensive that can be the church's most effective weapon against communism.

Government officials and work-group leaders outlined areas of human need in which churchmen and other citizens must work *together* to effect measures for the common good. Pointing out the difference between pressures on government for denominational advantage and participation in government for social betterment, the Convocation sensed the need for a Christian reappraisal of the concept of "Separation of Church and State." Studies are already in progress from which true concepts can effect more helpful relationships.



The combined resources of our affluent society must be employed for the health and welfare of all freedom-loving people. The care of the sick and protection for the weak involve us in personal responsibilities that can no longer be delegated solely to professional employees or community agencies. Government and social service groups need the Christian's supporting acts of love, compassion and participation. The Methodist concept is that of social, economic, physical and spiritual interdependence.

Better than pronouncements are performances to accomplish interracial understanding and appreciation. The Convocation was thrilled by Jerry Walker's dramatization of practical solutions to problems of American group and interpersonal divisions. It was clearly demonstrated that this representative body of Methodists are ready to renounce every semblance of discrimination within and beyond our churches.

This will be accomplished more surely through the processes of Christian maturity than by the proclamation of censorious messages. When churches everywhere witness the sort of "You-were-there" program we enjoyed here, people will learn how good it really is for "brethren to dwell together" in the spirit of Jesus Christ, Lord of All.

The many facets for temperance action channel most effectively from temple altars. Transformation of character precedes the creation of new atmosphere, in which total abstinence may lead to wholeness of life. This fact and other practical reforms were impressively spelled out in a gripping script written by Donald Kuhn and superbly portrayed by a well chosen cast depicting related delinquencies, drinking and sex problems of our complex society, with suggested solutions.

Christian responsibility for peacemaking was emphasized in a variety of treatments by distinguished representatives of the executive and legis-

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Sunday, April 23, Afternoon tours

New program launched

"Methodists this week are launching a new program for dealing boldly with the interpersonal concerns of modern life," Dr. Caradine R. Hooton told the congregation at the Mt. Vernon Place Methodist Church, Sunday, April 23.

As a prelude to the first National Methodist Convocation on Christian Social Concerns, this sermon by the General Secretary of the Methodist Board of Christian Social Concerns was a challenge for churchmen to become more effective in implementing the gospel in government, human relations, and international affairs.

"We have no right to limit God's word to the house of worship," Dr. Hooton said. "Ours is the mandate to witness out where cross the crowded ways of life."

"Some people think of the church as a club for the comfort of its members," he continued. "But the Body of Christ must lead out into the community where policies and decisions are being made. The priesthood of believers must spell out Christian preaching and teaching in exemplary living amidst exasperating problems."

Dr. Hooton said that local church Commissions on Christian Social Concerns throughout the nation need to spark community demands for laws and cultural patterns that aim at wholeness of life for all classes of people.

"These commissions will strive for the elimination of influences that destroy character and strike at the foundations of American society," he said. "They will seek to inspire such purpose and content in the life of all that America will no longer award Oscars to those who play around with the obscene."

The General Secretary of Methodism's newest general board pointed out a wide variety of issues that are currently challenging Christians to action. He said that the delegates to the convocation "will consider and recommend valid approaches to solutions of these problems."

"People will know," he said, "that this is a movement of properly motivated persons concerned that God's message shall get a more practical hearing before men."

Monday, April 24, Registration
Keynote address, Bishop Ensley

Bishop urges new climate of faith

Bishop F. Gerald Ensley, bishop of the Iowa Area, called on the delegates to extend to society a climate of faith which will nurture Christ's saving power.

Delivering the convocation's keynote address at the first session, Bishop Ensley, president of the general board, told the delegates that "Christ can do no mighty works if there is unbelief."

"In matters social there must be prophetic leadership, effective administration, appropriate legislation," he explained. "But all of these labor in vain unless nurtured by a climate of faith."

Bishop Ensley said that the social thinking today contains little appreciation of the importance of faith, and noted that unbelief is the essential reason why Christianity cannot transform the world.

"We really don't believe that a Christian world is going to come here," he said. "More than that, we don't really want a Christian world —to the point like the man in Jesus' parable who found a treasure hidden in a field, sold all, and purchased it."

Damaging unbelief

The most damaging unbelief today, the bishop said, is not among secular statesmen or leaders of industry, but among churchmen. Three areas of Christian unbelief which he noted were:

1) There is unbelief as to the relevance of Christianity to social questions.

Bishop Ensley pointed out that although Christ was not a social reformer or revolutionist in the usual sense of the word, he was an apostle of love. Churchmen, he said, are marked up or down in the books God keeps by their love for their fellowman.

"Does anyone think I am loving my

brother if I vote a social arrangement that makes him an outcast, that will not permit him to sit at my table, learn in my schools, or ride on my trains?" he asked. "Am I loving a brother who has a weakness for alcohol if I never lift a finger against the drink that he meets at every corner? Do I love my poorer neighbor if I never concern myself with the slums that condemn him to filth and his children to delinquency?"

2) There is unbelief in the Church in the Christian message of love itself.

"When you want to assess how loving a projected deed is, put yourself not on the giving but on the receiving end of it," the bishop suggested. "The person to ask whether segregation is Christian is not the legislator who makes the law and protests that he loves his Negro brother and is only acting for his good; ask the Negro brother who has to wear the shoe."

3) There has been unbelief in the messengers.

Professional troublemakers

Bishop Ensley turned his attention to "certain professional troublemakers, claiming to be churchmen, who have sought to undermine laymen's

confidence in their ministers." He pointed specifically to the Air Force Manual incident and to testimony before a Congressional committee that "the largest single group supporting the Communist apparatus today is composed of Protestant clergymen."

"It is a fact that, in the last 20 years since Communist agitation has been intense, not a single ordained Methodist minister, and there are 25,000 of them, has been convicted in either a church or civil court of having put loyalty to the teaching of Karl Marx above loyalty to God and country," Bishop Ensley stated.

Asking the question, "Can we have faith that Christ will prevail?" Bishop Ensley said that Christians can take hope in the fact that Christ represents the moral structure of God's universe.

Thus he said that "the world is so put together that racial snobbery will ultimately be broken; the world is so put together that they that take the sword shall perish by the sword; the world grinds to pieces the one who treats truth lightly."

Concluding with a call for Christians to keep their witness true, Bishop Ensley said: "Christ can save society from its sins—racial prejudice, economic injustice, intemperance, international conflict—when his power is matched with faith."

The world beyond the church door

Filled with renewed Christian concern inspired by the keynote session of the convocation, two delegates stepped out of the Mt. Vernon Place Church at the close of the service.

They immediately came face to face with stark examples of the social problems surrounding the Christian Church today.

Across the plaza a burlesque theatre flashed the slogan, "We Favor Nudism."

Across the street a large family sprawled on the cluttered doorstep and pavement to escape the heat of their crowded, decaying home.

In a dark cranny along the side of the church a drunk, who had staggered out of Washington's second ("most wicked") precinct, relieved himself against the church wall.

Tuesday morning, April 25

Address, Dr. Paul Schilling
Orientation Period, Dr. Caradine Hooton

A relevant theology

"Methodists are looking for a relevant theology, one which is integrally related to the demands of everyday Christian living in society."

Dr. S. Paul Schilling, professor of systematic theology at Boston University School of Theology, made this statement in the first of his three convocation lectures on the theme "Foundations for Methodist Social Action."

Dr. Schilling said that most reservations concerning theology do not reflect opposition to doctrine itself, "but rather a concern lest insistence on the fine points of doctrinal correctness take precedence over the life transformed by the power and love of God."

"The quarrel is not with religious beliefs as such, but with doctrine which sets up shop for itself, and is irrelevant and unrelated to the life of the Christian in the world," he explained.

Dr. Schilling listed a series of major emphases discovered by an examination of Methodist utterances in the past 25 years. These emphases, he said, help to point up what Methodists think in social action areas today. Included were:

Biblical guide

1) Authoritative guidance for human relations is to be found in the Bible. "Though it contains no blueprints, it discloses, particularly in the life, teachings, and death of

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Jesus, and in the religious and ethical teachings which He inspired, attitudes and principles which provide our major clues to God's will for society," Dr. Schilling said.

2) The central foundation of Christian social responsibility is faith in God and His mighty acts.

3) The Christian view of man calls forth serious concern for the welfare of men in society. "All men are children of God, created in the divine image for fellowship with God, and all are the objects of his saving love disclosed in Jesus Christ," Dr. Schilling pointed out. "Hence each person has an infinite worth which others are bound to respect."

4) God has acted in Jesus Christ at infinite cost to redeem sinful humanity. This imparts to men an immeasurable worth which they must respect, prompts grateful recipients of the divine grace to act redemptively toward each other, and provides a firm foundation for hope that God's purposes will ultimately be consummated.

5) The church is the body of Christ and the covenant people of God, commissioned to carry forward Christ's ministry of reconciliation by manifesting to men God's redemptive love and power. It must therefore transcend within itself the barriers of nationality, culture, class, and race, and seek to bring the whole of human life into maximum harmony with the divine intention.

6) The kingdom of God means primarily the actualization in all human relations of God's righteousness, loving will, but also His reign in judgment even when His will is violated.

Social responsibility

Many Methodists believe that the church has real responsibilities for social change, Dr. Schilling said, but they are doubtful and divided as to how this responsibility is to be exercised, and they do not relate it clearly to Biblical or theological foundations.

A large number picture themselves as guided in moral and social questions by their religious beliefs, he said, but on the whole there is little evidence that they actually find in those beliefs or the agencies which interpret them either strong motivation or major guidance for positive social action.

Dr. Schilling stated that religious attitudes, beliefs, and practices on the one hand and social, economic, and cultural life and thought on the other function in reciprocal relation, each affecting the other in many ways.

"It must always be the concern of the Christian Church to heighten the creative and redemptive influence of the former and to channel toward constructive ends the positive potentialities of the latter, while restricting the destructive, anti-social tendencies of both," he said.

Dr. Schilling is the author of *Methodism and Society in Theological Perspective*, the first published volume in the four-volume MESTA (The Methodist Church in Social Thought and Action) study.

This research project was carried on by the faculty of Boston University School of Theology at the request of the Division of Human Relations and Economic Affairs.

Share the church's message in the community

"Finding solutions for some of the complex social problems of today will demand of believers all that we possess of Christian faith and insight, coupled with willingness to share the message of the church with the life of the community," according to Dr. Caradine R. Hooton.

The General Secretary of the General Board of Christian Social Concerns urged delegates "to go into the hedges and highways of life with a ministry that makes for wholeness."

Dr. Hooton pointed out that Methodism has developed the theological and sociological materials for preaching and teaching; that the church has the Biblical authority to speak and act boldly on controversial and social issues; and that there are adequate in-church programs for church members.

"We now need to move out into everyday life with a witness that can make citizenship more wholesome and justice more loving," he said.

In order to cure the world of its sin, Dr. Hooton said the church needs a message that is concerned with every aspect of human need, that pre-

sents some positive answers for the whole man—body, mind, and spirit, and that has relevance for the social inter-relatedness of people, as well as for the personal life of individuals.

The local church Commission on Christian Social Concerns has the primary responsibility of getting participation in the processes that make for helpful community change, Dr. Hooton explained.

"Always motivated by the spirit of evangelism, we are primarily engaged in enlistment," he said. "God has also set up the state to achieve and protect men's peace and social justice in a sinful world. Its might must be enlisted in the service of right."

"Is anything more important than to take the church from inside generalizations to outside specifics?" he asked. "The fresh touch of Christ on our lives should surely make life more tenable for others."

Before presenting the associate General Secretaries for reports on their divisions, Dr. Hooton reported the organization of 100 annual conference Boards of Christian Social Concerns, the formation of 20,000 local church commissions, and about 10,000 subscriptions to *Concern.*

Tuesday afternoon, April 25

Address, Dr. Jon Regier and two discussants.

Evening Panel, "You Are Never Alone."

Corporate, personal action needed in social welfare

Dr. Jon Regier, executive secretary of the National Council of Churches' Division of Home Missions, told the convocation participants that both personal decision and corporate church action are needed to meet the world's social welfare needs.

Dr. Regier said that "we live in a day when we must serve and speak through institutions." He added that "as members of the institution, the church, we have a responsibility of seeing that the church speaks to social need."

But, Regier said, individual action is also necessary since "failure as individuals to encourage the church to speak out on social issues is sometimes the difference of faithfulness or failure."

As areas of concern that require individual action, he pointed to race and "personal decisions regarding place of residence;" personal response "to those who are not 'our kind of people' whether on the block or in the church;" stewardship of finances; and decisions at the polls.

"Our personal stewardship of our finances and our decision at the polls often decide whether or not hungry man will be fed, or whether children will have adequate education," he said.

Dr. Regier pointed out that "we have had our good things" and have been "party to the creation of a gadget-filled, chrome-plated, neon-lit Garden of Eden."

"A major social corrective of sharing is radically indicated for our survival in the international struggle for survival," he stated. "The imperative of the gospel demands such a corrective by all of us who profess Christ as Divine Lord and Savior."

Dr. Regier said that the corrective must begin with each person as an individual. "As Christians we begin by being concerned," he said. "We express our concern through action—sometimes as individuals, and sometimes with others."

Two discussants

Following Dr. Regier's address, two Methodist seminary professors continued the discussion of the welfare needs of society.

Both said that welfare programs should be based on the belief that "we are our brother's brother, not his keeper." Otherwise, such programs can be a curse, not a blessing, they noted.

Dr. Douglas Jackson, professor at Perkins School of Theology, Southern Methodist University, Dallas, Tex., indicated that welfare without an adequate theological base can be as damaging as too little.

"Pauperization becomes a curse if by giving handouts we stifle initiative and integrity," he said. He added that both government and private agencies perhaps should be more discriminating in the development of welfare programs.

Dr. Jackson also said that the motives behind both government and private welfare programs should be open to question.

"Do we give because of genuine concern or because we want all minority groups to become more like us?" he asked.

Dr. Jackson said that there is no clear line of demarcation between

what government and private agencies should do in the welfare field.

"Perhaps it would be better if government did more in research," he said. "I know one area, for example, where government had shirked its research responsibility. It has made a fortune off alcoholic beverage taxes but has done nothing in research about the disease of alcoholism."

Wide-sweeping programs

Dr. Haskell M. Miller, professor at Wesley Theological Seminary, Washington, D. C. and author of several books in the social welfare field, said that the country is handicapped too much by an attitude of "patronizing paternalism." He defined this as the creation of wide-sweeping welfare programs in response to political and social pressures, regardless of their effect on the total personality.

Dr. Miller also spoke against "chronic negativism" about the welfare role of government and other large corporate bodies.

"We must not rebel against institutions simply because they don't perform exactly as we want," he said. "Institutions are creatures of people, and people can change their direction. People need to become more involved in sending them in the right direction."

You Are Never Alone

Five persons who have figured prominently in integration hassels were introduced to the convocation on the second night in the context of a drama, "You Are Never Alone," written especially for the convocation by Jerry Walker. Following the dramatic introduction, the name participants became a panel and answered questions.

Participants were the Rev. Lloyd A. Foreman, New Orleans, La.; Miss Diane Nash, Nashville, Tenn.; Miss Charlayne Hunter, Athens, Ga.; the Rev. Ray Bond, Skokie, Ill.; and the Rev. Ed Carruth, Lyons, Ga. Dr. Dow Kirkpatrick, Atlanta, Ga., pastor, was moderator.

Dr. Kirkpatrick described the five as "persons who never thought of themselves as crusaders but as Christians witnessing their faith."

Mr. Foreman, who received a standing ovation when he and his family were introduced, became a national news figure by walking his daughter, Pamela, to an integrated school through mobs of angry segregationists.

"This is something we never planned," he said. "It just happened. We simply knew what was the right thing to do and did it. There never was any strategy behind it."

Miss Nash, who helped organize lunch counter sit-in demonstrations at Nashville, and Miss Hunter, first Negro admitted to the University of Georgia, said acts of Negro students were not planned by outside influences. Miss Hunter singled out Wesley Foundation students at the Athens, Ga., campus for their support of sit-ins.

Mr. Carruth told about his role in supporting the interracial activities at Koinonia Farm, an experiment in Christian community near Americus, Ga. When Negroes were invited to live with whites at the farm, local businessmen responded with a virtual boycott, Mr. Carruth said. He indicated efforts to break the boycott eventually were successful but made him so unpopular that he was transferred to another parish.

Mr. Bond assured the delegates that segregation is not a problem exclusive to the South. "We ran into prejudice in Skokie every bit as strong as any in the South when we tried to help a Negro family move into an all-white neighborhood." He said that communities faced with the prospect of integration "soon discover that they can run only so long. Integration will catch up with them, and there isn't anything they can do about it."

The climax of the evening came when a Negro janitor in the drama accepted by the audience as a professional actor was introduced as lay leader of the church where the director of the play, Jerry Walker, serves as minister.

The race program was presented by the Division of Human Relations and Economic Affairs under the leadership of A. Dudley Ward.

Many of the delegates considered "You Are Never Alone" to be the highlight of the convocation. The impact of seeing five outstanding integration leaders who have made recent headlines in a drama under the auspices of The Methodist Church moved the delegates to regular applause. The drama commended leaders who had gained prominence for their courageous leadership in a very sensitive problem area and omitted mention of churchmen who did not support them.

Wednesday morning
April 26

Address by
Dr. Paul Schilling

Address by
Secretary of Labor
Arthur Goldberg

Four discussants:
George Gullen
Dean John McConnell
Al Whitehouse
Charles Shuman

Evangelism and social action

Dr. Paul S. Schilling in his second address to the convocation delegates said that there has been a strong tendency among many Christians to regard evangelism and social action as separate if not opposed concerns.

As a result, he said, "much evangelism has proceeded with little conception of the reality and seriousness of men's social sins, and little or no awareness that Christian Commitment involves the acceptance of social responsibility."

"On the other hand," he continued, "much social action has ignored the pervasive sway of individual sin in the social evils it attacks; forgotten the need for personal transformation; urged men to act rightly without relating them to the power of God, apart from which they cannot act rightly; or treated symptoms

without penetrating to basic causes."

Dr. Schilling called for a comparable sense of the oneness of the two tasks of evangelism and social action, and noted that "a strategic contribution to the development of such an awareness can be made by a social theology basically concerned with the salvation of whole persons in all of their interlocking relations with each other."

Dr. Schilling told the group that the ethical life of the Christian centers in and issues from his relation to God. This relation, he pointed out, motivates a desire to serve God.

"The most profound interpretation of the Christian ethical life sees it as the thankful, faithful, loving response to those who have been saved by divine grace," he said.

Dr. Schilling said that "salvation is inevitably social, involving persons in their wholeness, inter-related with other persons in many ways." He added that this salvation is found within the fellowship of the church, which is called to a ministry of reconciliation of man with God and man with man.

"Both the inner nature of the gospel and the interdependence of society require the church so commissioned to seek the redemption and transformation of the total life of man, corporate and institutional as well as individual," he said.

Speaking of the redemptive mission of the church in the community of the world, Dr. Schilling said: "An informed Christian faith will be no more interested in the glorification and preservation of the status quo than in evading responsibility for changing it. Such faith will seek not to call society holy in the name of God, but to make it holy by the power of God."

Unemployment problems concern churchmen

The nation's economy, especially its unemployment problems is of "concern to people who take their religion seriously," Secretary of Labor Arthur J. Goldberg told the delegates to the convocation.

Secretary Goldberg received applause for his assertion that "America cannot live today as an island of affluence in a world sea of poverty and distress."

The Secretary of Labor said he could see "no moral justification in a country as rich as the United States for unemployment of a man who wants to support and educate his family . . . for denial of genuine right to work and to make a contribution to his nation."

A prime responsibility of churchmen, he said, is "to interpret the wants, needs and aspirations of the unemployed" to government, because the bulk of the jobless are unskilled and do not write to Congressmen or otherwise express themselves.

Secretary Goldberg called on management "to stop automatically resisting every proposal to do something about the job problem" and to provide for more mobility and retraining of employees displaced by technology. He predicted that many complaints against unions would disappear if management would meet labor half-way.

Goldberg urged more federal participation in the economic realm on the basis that state and local governments cannot collect enough revenue to meet all the needs. He reiterated, as he had to newspaper editors a week before the convocation, that "it is not responsible to say more must be done without saying that we must be prepared to meet the price."

In answer to questions, the secretary declared that "the great bulk of unemployed have demonstrated a capacity to make a contribution to the country," and that the first responsibility in regard to migrants is to deal with the prior needs of health, education, and working conditions.

A panel which followed Secretary Goldberg's talk agreed with his concerns but varied widely in their reactions regarding specific proposals.

George Gullen, director of labor relations for American Motors, Corp., said industry must provide more jobs for an expanding population and can do this by "aggressive technological change," which will be helped if government will "keep hands off free collective bargaining."

He said he had found no direct connection between automation and unemployment, but stated that automation really is a way to proceed toward more jobs.

Albert Whitehouse, director of United Steelworkers Union, however, labeled as "phoney" the idea that automation creates enough new jobs to take up the slack. He declared that automation could provide the opportunity to spend more for development than for war and destruction, adding that "if we got peace today, we couldn't afford it," because of the economy's dependence on "spending for destruction."

Programs developed during the depression to spur the economy are not now adequate, according to Dr. John McConnell, dean of the School of Industrial Relations at Syracuse University.

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Charles Shuman, president of American Farm Bureau Federation, challenged the secretary on the need for "increased government intervention." He said that the resultant high taxes along with inflation of prices and wages, were factors in "pricing ourselves out of the market" in competition with other nations.

Regarding the effects of racial discrimination on unemployment, Whitehouse said it "makes the job we're facing tougher." Noting that "no plant in the steel industry is segregated," he said discrimination "can be licked in the communities if leaders of industry will move with us (labor)." Gullen agreed that all agencies must work together on this, but retorted that "labor has not licked the prejudice problem."

Dr. McConnell said that, in race relations, the labor movement should not be considered as a single unit, since some unions have moved much faster than others. He said that Negro unemployment amounts to some 30 per cent, compared to 6 per cent for the total work force.

Wednesday afternoon, April 26

Cuba briefing
Address, Dr. Jerome Frank
Address, Sen. Hubert Humphrey

Sanity and World Peace

Psychiatry professor Dr. Jerome Frank called for "constructive imagination and courageous leadership" from "the world's spiritual, intellectual, and scientific leaders" to eliminate war from the world.

Dr. Frank, who serves in the Johns Hopkins University School of Medicine, Baltimore, Md., spoke at the convocation on the theme, "Sanity and World Peace."

He stated that the elimination of war would "liberate man's energies to create a world of unimaginable plenty in which humanity, freed at last from poverty and fear, could develop its full potentialities."

But Dr. Frank pointed out that the solution of the problem of the maintenance of world peace in this nuclear world requires re-evaluation of some of mankind's most cherished attitudes and values and raises some ultimate questions about the nature and destiny of man.

Dr. Frank noted several arguments against the possibility of the elimination of war. One points to the prevalence of war throughout human history, and a second states that since conflict is inevitable, war must also be inevitable.

However, Dr. Frank said that the argument that human aggressiveness makes war inevitable overlooks two considerations—the enormous modifiability of human behavior and the fact that war is a form of group, not individual activity.

"With sufficient ingenuity it should be possible to expand harmless or constructive modes for release of aggression, including, for example, international contests in the arts, perhaps on the model of the original

Olympic Games, and in the sciences as well," he stated. "The germ of this already exists in the Russian-American competition to get a man into space."

Dr. Frank urged that groups exploit every possible means of communication between other groups so that mutual understanding might increase. This communication, he said, will tend to eliminate the fact that wars are fed by the dislike of the stranger.

One powerful psychological obstacle to abandoning war, Dr. Frank said, is the fear that in a disarmed world nations would be tempted secretly to rebuild a few nuclear weapons and gain their ends through blackmail.

But Dr. Frank said that such a move would be "demoralizing to the country that made it because it would

AU professor views Cuban situation

The problems of the Cuban situation were reviewed by the delegates at a special session of the convocation led by Dr. Harold Davis, professor in Latin American studies at The American University, Washington, D. C.

Dr. Davis listed several criticisms of evaluative judgments made by the administration on Cuban policy.

Pointing out that this age is one of world revolutions, Dr. Davis said that U.S. action on Cuba has been based on an incorrect evaluation of the revolution in Cuba and called the recent action to oust Castro premature.

In order to improve relationships with Cuba, Dr. Davis said the United States should move ahead in support of the program for a common effort to aid the social well being of the peoples of this hemisphere.

He suggested further that the United States should consult with other nations of this hemisphere to let it be known that whatever is done will be done within U.S. treaty obligations.

"We must find ways to get over the hurdle of making it known in Cuba and to the rest of the world that we believe it is the right of the Cubans to decide their own social and political lives," he said.

destroy its own image of itself as peaceful." It would also cause all the countries of the world to rush to manufacture arms again, he pointed out, and the blackmailers would have to subdue the whole world.

He discussed the possibility that under the threat of superior arms, the Communists would attempt a military occupation of the United States. This possibility, he said, is generally regarded to refute the possibility of achieving a disarmed world.

However, Dr. Frank suggested that non-violent measures might be taken that would make refusal to violence "a manifestation of strength and resort to violence an admission of weakness." He noted that such a struggle "would undoubtedly cost a great many lives and might fail, as can any form of defense."

"But at worst it could not result in as great a slaughter as a nuclear war or reduce the level of civilization as drastically," he said.

One major determinant of victory in any conflict, Dr. Frank said, is the strength of each side's conviction in the righteousness of its cause. He added that the ideologies of both the communist and Christian societies share the conviction that man has not yet reached the limits of his potentialities.

"The communists, like the Americans, see themselves as trying to create a world without fear and want, in which all human beings have the freedom and opportunity to fulfill themselves," he said. "Perhaps it is not too much to hope that this realization will gradually lead to a steady expansion of cooperative efforts towards ends on which we agree and, it may be hoped, a gradual disappearance of the areas of difference."

Continued disarmament attempts urged

Sen. Hubert Humphrey (D-Minn.) told the delegates that although the prospects for disarmament are not good, the United States should try again and again to relieve the world of the arms burden.

The 800 delegates to the convocation heartily applauded the senator's prediction that President Kennedy will soon establish a permanent disarmament agency in the executive branch of the government.

Sen. Humphrey told the group that the present administration "is making every effort to position itself to arrive at a total comprehensive disarmament policy."

Little peace money

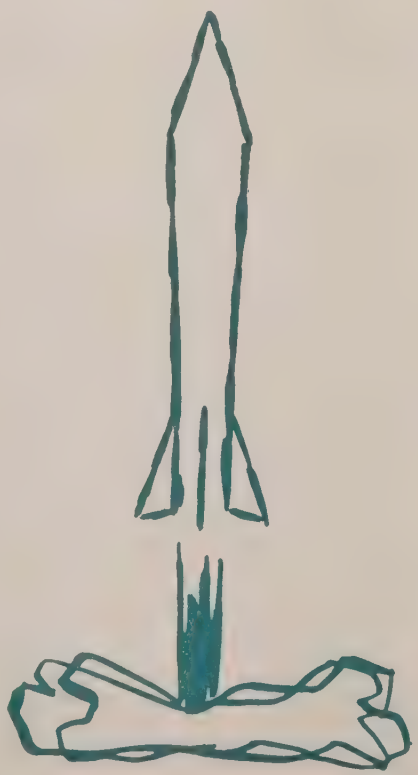
However, the senator hit Congress, which, he said, "appropriates large amounts of money for defense but hedges on small amounts for medical research, education, and so forth."

Stressing the point that prospects for disarmament are poor, Sen. Humphrey said that "they ought to be better than ever before."

"Every day the possibility of accidental war becomes ever more significant," he said. "Thus, disarmament becomes ever more important."

The United Nations is one important instrument for maintaining world peace, Sen. Humphrey said. He stated that it should not be just a debating society, but rather ought to be "an instrument for the announcement and pronouncement of great international policy."

"The best man-made hope that we have for world peace is the strengthening of the UN, not the weakening of it," the senator said after noting that Soviet policy seems to be aimed at its weakening. But the United States is not going to let the UN die from "fiscal anemia," he predicted.



Another instrument for peace mentioned by the senator was the Food for Peace program. He called on the United States to make this a program, "not just a slogan or a nice name on a disposal project."

Example is another powerful force for peace, Sen. Humphrey said. "How we treat them here is the best evidence to the world of how we will treat them there," he noted.

He called for a foreign policy predicated on doing good, recognizing evil, feeding the hungry, healing the sick, clothing the naked, and following other Biblical instructions.

Peace from fear

One of the great weaknesses of the American pursuit of peace, the senator said, is that "we pursue it out of fear." "We ought not to have to have the Red Devil inspire us to do God's work," he said.

Urging the delegates to go back to their communities and "get the people on fire with the ideas of what America can and ought to do," Sen. Humphrey called for "diplomacy of mind, heart, morality, and faith to rebuild a better world."

Wednesday evening, April 26
Constitution hall mass meeting
Address, Undersecretary of State Bowles
Address, Dr. Charles Malik

United States resources needed overseas

The United States must use its resources "boldly and imaginatively to create a new non-Communist world society that offers all its members security, opportunity, and a great measure of human progress," Undersecretary of State Chester Bowles told the convocation.

The first of two speakers to address over 2,500 persons at the mass meeting in Constitution Hall, Bowles described the world revolution taking place and noted that U.S. assistance programs are not designed to check or divert that basic revolution.

"This revolution could not be stopped even if we wished to do so, and we have no such desire," he said. "Our purpose is to help this revolution achieve its true goals because we know that such a development will contribute to our own security."

"The real basis of the world revolution is not Marxism," he continued, "but our own American revolution with its promise for national freedom and personal dignity."

Kennedy program

Bowles said that the Kennedy program on foreign aid is as dramatic an attempt to bolster the free world's resources and insure its strength as were the Lend Lease, Marshall Plan, and Point Four programs of earlier critical periods.

"We have taken a fundamentally new look at our policies of assistance to develop new concepts and methods," he said. "Though it is not a final answer, the program which President Kennedy has proposed is a vital step forward toward meeting the crisis which exists in more than half of the world today."

Speaking of the global economic challenge confronting America in the 1960's, Bowles asked:

"Are we able and willing to help the lesser developed nations achieve their economic goals under conditions of freedom? Or will our indifference and ineptness leave them no alternative but to accept totalitarian short-cuts?"

He said that unless the new nations receive prompt help in "forming the institutions and skills basic to modern society, some will collapse into complete confusion as happened in the Congo."

In other countries, he continued, where social justice is postponed, violent revolutions lead to new forms of tyranny. He pointed to Cuba as an example.

No isolated nation

Noting the obvious dangers in such a world, Bowles said that the United States cannot long survive as an isolated nation in a hostile world. However, he said that the opportunities are equally obvious.

"We have the material means, with a minimum sacrifice on our part, to help the emerging peoples to build nations which can endure and grow in the manner of their choosing," he said. "We have the opportunity to help build a world society composed of many cultures and civilizations bound together by a fundamental faith in freedom and human dignity."

Bowles said that persons who say that the American people cannot afford to consider the needs of others through economic assistance are "selling America short."

"The fate of America is intimately and inextricably bound up with the fate of the billion and a half people living in the lesser developed areas of the world," he stated. "Our survival no longer depends upon guns and tanks and bombs alone. It depends upon events in far-off lands whose names come strangely to our ears."

World challenge requires total response, Malik says

A total response is necessary to meet the total challenge facing the world today, Dr. Charles Malik said in the second address given at the Constitution Hall mass meeting.

The former president of the United Nations General Assembly who now serves as a professor at The American University's School of International Service, called for everybody—government, business, labor, the press, the university, the churches, every agency and every person—to respond to the challenge.

Dr. Malik described a challenge with four interacting dimensions. These were (1) the challenge of international communism, (2) the challenge of the rising nations and peoples, (3) the challenge of the internal stresses and strains in the West itself, and (4) the challenge of the technological revolution.

Dr. Malik said that these four dimensions of the challenge mutually determine one another. For example, he said that the technological revolution can do a great deal for the rising peoples, and also plays a major role in the tension between communism and the West.

"The world today, then, is a field of interaction between the West and its heretical offshoot, communism, and between these two and the old-new peoples of Asia and Africa, and

between all three and that strange spark in man which we call science and theory," he said.

A serious challenge

Dr. Malik urged that "the communist challenge be taken seriously for what it is—a radical transvaluation of all hitherto tested and received values."

He said that it is not enough to "proclaim piously" that freedom will win, but it is necessary "to plan and work in order to produce one significant instance in which it has actually won against communism."

"And by winning, I do not mean containing," he said. "I mean actual dislodging. And until that instance is produced, freedom has not won and talk about it remains hollow and perhaps even insincere."

Noting that every conceivable weapon should be employed in self-defense against communism, Dr. Malik said that the communists put Americans on the defense and get answers to questions in "apologetically materialistic terms."

Instead, Dr. Malik said, communist questions should be answered in human, moral, and spiritual terms. He said that communists should be asked such questions as:

What about freedom of thought and inquiry in your realm?

What about freedom of conscience and religion?

What about the methods of subversion all over the world in which every dark trick of deceit and destruction is used?

What about Hungary, what about Tibet, what about the Chinese communes?

The churches have a role in this total response, according to Dr. Malik. "In the prevailing climate of materialism, secularism and indifference, they are called to new heroic effort," he said.

"Without the materialism, the secularism, the rationalism and the indifference which have been ravaging the West for at least two centuries, Communism would never have taken root and the anti-Western rebellion throughout the world would never have reached its present proportions," Dr. Malik stated.

The churches, he said, do three things. "They convict us all of our sin; they wield the weapons of the spirit in the face of all that is spiritually neutral and all that is anti-church, anti-being and anti-Christ; and, regardless of what happens in the world and to the world, they should remain absolutely faithful to Jesus Christ."

"In the world the Church can only wield the weapons of the spirit in all purity," he continued. "It can only wield them helplessly, namely, with the naked help of the Cross and having thus wielded them, it humbly trusts the issue to God. The issue is always in his hands."

Thursday, April 27

Address, Dr. Paul Schilling
Technique and interest groups
Briefing sessions
Dramatic production

A revolutionary gospel

The Christian religion is a revolutionary gospel just as the present age is a revolutionary age, Dr. Schilling told the delegates in this third and final address.

This revolutionary, redeeming gospel leads persons to work for a better society because they have centered their lives in Christ, Dr. Schilling said.

"The church is present not only when the worshipping congregation rises in praise on Sunday morning, but equally on Tuesday night when some of its members stand intelligently and courageously for Christian goals in the PTA, the hospital board, the labor union or the chamber of commerce," he said.

"It is functioning on Thursday afternoon when one of its number, because he is a Christian, advertises his wares honestly or charges a fair price for a careful job of repairing a car," Dr. Schilling continued. "It is active in those who, supported by their sense of belonging to a redemptive fellowship, uphold the rights of racial and other minorities, and work for reconciliation among nations."

Dr. Schilling said that much of the work of God's redemptive purpose falls on the shoulders of the laymen.

"If the decisions of Christians on social questions," he said, "are to be instruments of God to save society, they must be made in the midst of the life which God seeks to redeem."

Technique groups study many issues

Delegates on Thursday morning divided up into 24 interest and technique groups. Directed by skilled leaders, these groups dealt with a wide variety of social concerns issues including:

Civil Defense, Dr. Darrel Randall, the Rev. Lawrence Giese, and a representative of the Office of Defense Mobilization.

Future Development of the United Nations, Dr. Ted Hightower and Dr. Carl Soule.

Implementing Disarmament, Mrs. Archie R. Henry and the Rev. Rodney Shaw.

Easing Cold War Tensions, the Rev. Winslow Wilson and Herman Will.

What Should We Do About Tariffs

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and Trade, James Hamilton and Byron Johnson.

Immigration and Naturalization Legislation, Mrs. C. A. Bender and Dr. Gaither Warfield.

China and the United Nations, the Rev. Daniel Taylor, Dr. Charles O. Lerche, and Dr. Lawrence Wadsworth.

Solving Alcohol Problems, the Rev. Wayne Womer and Dr. Lester Keyser.

Meeting the Gambling Menace, the Rev. Leigh Gunn and Dr. Lycurgus Starkey, Jr.

The Church and Aging Citizens, Miss Dorothy Pierce and Mrs. Richard G. Pullen.

Preventing Juvenile Delinquency, Dr. Haskell Miller and Mrs. Richard Bauer.

The Role of Sex in Christian Living, Mrs. Emogene Dunlap Kuhn and the Rev. Dale White.

Church Responsibility for Penal Systems and Rehabilitation, Dr. Douglas Jackson.

Christians and Planned Parenthood, Mr. Bryson Couvillon and the Rev. Theodore Bowen.

Dealing with Controversial Issues, Dr. Douglas Bunker.

My Role in Achieving Change, the Rev. Ernest Dixon.

Improving Discussion Techniques, Miss Mary Settle.

Taking Action in the Community, Dr. Edward Moe.

The Quadrennial Program on Race Relations, Miss Thelma Stevens and Frank E. Shuler.

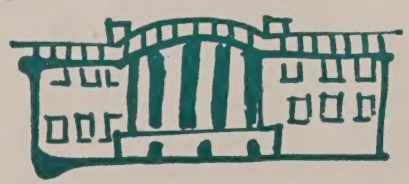
Economic Life and Industrial Relations, the Rev. Emerson Smith.

Civil Liberties and Church-State Relations, the Rev. Dean Kelley.

Conservation and Agriculture Issues, the Rev. Cameron Hall.

Confronting Extreme Positions and Groups, the Rev. Charles Kendall and the Rev. Ralph Roy.

"Operation Abolition" and its Implications, the Rev. Joseph Albrecht.



Briefing sessions attended

Thursday afternoon delegates attended briefing sessions at government agencies and embassies. Included in the sessions were:

Juvenile Delinquency, Children's Bureau, Department of Health, Education and Welfare, a survey of the problem and the program.

Civil Rights, Commission on Civil Rights, the work of the commission and personal responsibility.

Medical Care, by Congressman, federal government's responsibility in medical care and insurance.

Alcoholism and Mental Health, National Institute of Mental Health, discussion of problem and summary of work being done.

Population, Bureau of the Census, information from 1960 census and introduction to census procedures.

Alcohol and Tax Division, presentation of the Federal laws taxing alcohol.

Pornography, Post Office Department, work of department in keeping pornographic materials out of mail.

Latin America and Africa in U.S. Foreign Policy, Department of State, policy on these countries.

Narcotics Control, Bureau of Narcotics, work of the bureau.

Penal System and Rehabilitation, Bureau of Prisons, review of Federal prison system.

Water and Power Development, Department of Interior, Federal government work in this area.

Embassy of India, India's position in world affairs.

Embassy of Ghana, discussion of African nationalism and U.S. policy as viewed by Africans.

Food for Peace, work of program.

Resolving Labor Disputes, Department of Labor, laws effecting labor disputes.

Agricultural Policy, Department of Agriculture, problems and policy of department.

Economic Issues, Department of the Treasury, attitudes of administration toward these issue.

Aid to Education, Congressman, proposals before Congress.

Un-American Activities Committee, review of work of the committee, discussion of its role in democracy.

Domestic Budget, Bureau of Budget, discussion of budget and effects of government indebtedness.

U.S. Information Agency, work of "selling" America abroad.

International Cooperation Administration, work of mutual security program.

The Other Two Crosses

The Division of Temperance and General Welfare presented a dramatization of problems related to drinking and the use of narcotics on Thursday evening. The presentation was entitled "The Other Two Crosses" and was prepared for the convocation by Donald Kuhn.

The major portion of the presentation consisted of the case studies of two high school boys. One boy grew up in Harlem and the other boy lived in a small town some place. The first boy symbolized the unchurched youth of America whose problems are great but who never receive the strength the church provides to face the problems. The second youth represented privileged youth who are easily touched by an established church and who through the church grow emotionally and religiously into adults.

The boys who read the two case histories were Phil Saunders and Roger Lynn. Both are students at Garrett, a graduate school of theology of The Methodist Church.

The case histories were woven together by a voice choir, a soprano soloist, a narrator, and a drummer. Rev. G. Lemuel Fenn, pastor of Central Methodist Church, Albuquerque, N. Mex., was narrator. The tympanist from the Marine Band, Robert Stuart, played the drums.

The first story was about Duke, a teenage boy growing up in the tenement district of Harlem. He was adjusting as an adolescent to his world, but his world was a jungle. He raised money by selling dope, often lived on

a wine diet, and spent his nights with the gang prostitute, a girl of 15. As the story develops, the gang prepares for a rumble. Finally the gang war takes place and Duke is an accomplice to a murder.

The Duke story was patterned after the protagonist in *The Cool World* by Warren Miller.

The second case history is the story of Lynn, a typical adolescent who grows up adjusting to decent society which forces him to go to church. But having gone to church he learns to like it and goes back for new reasons. At church through a meaningful Christian fellowship Lynn experiences God and at the same time falls in love with Kathy. As the story unfolds Lynn's best friend is rejected from a bowling alley because he is a Negro and for the first time the audience realizes the close friendship is interracial.

In viewing his friend's emotional stress, Lynn learns to love enough "to

really care." Then later as a member of the Bible study group gets into an embarrassing and painful situation Lynn learns to love enough to bear another's burden.

The narrator comments, "To love enough to bear another's burden, that is really our task isn't it. Sometimes men and women become old enough to vote without caring enough to bear another's burden."

Lynn comes in contact with several socially destructive habits—race discrimination, drinking, smoking, unhealthy sex attitudes, etc. But in each instance the church provides an atmosphere in which he can understand himself and have fun without resorting to these harmful devices.

Roger Burgess is Associate General Secretary of the Division of Temperance and General Welfare which sponsored the presentation.

Friday, April 28, closing day

Holy Communion
Convocation report and evaluation
Address, Dr. Ralph Sockman

Church urged to speak against social evils

"Religion touches all life and the Church must speak out in protest against wrong even when it may not yet have the full prescription for the right," Dr. Ralph Sockman told the national convocation delegates at the closing session.

The well known pastor of Christ Methodist Church, New York City, said that Christians must deal with the social systems in which they live as well as presenting the simple gospel to save souls. And the Christian duty in society is far from simple, Dr. Sockman pointed out.

"It requires deep searching beyond human wisdom to find out the way of following Christ in this confused world," he said. "If anyone thinks the course of Christian duty is simple, let him remember Cuba."

As an example of the confusion of the world and the speed at which events are happening, Dr. Sockman pointed to the Russian achievement of putting a man into space, and the effect that this achievement has had on the American people.

"In my opinion America should not go into a panic of spending an extra $20 to $40 billion in a race to beat the Russians to the moon," he said. "If we should lose after such a feverish effort, we would make ourselves ridiculous. If we should win, we would not be meeting the world's deepest needs. The peoples of the earth are far more eager to have their standards of living raised in this world than they are to see a man lifted to the moon."

Dr. Sockman explained that even though the United States should certainly expend thought and effort in exploring the frontiers of space, there are new frontiers of the spirit as well as space.

"We must give comparable effort to exploring and developing the powers within man which we are now giving to material forces," he said.

Noting that many of America's youth are turning to scientific work, Dr. Sockman pointed to colleges that need teachers and churches that need preachers.

"Scientific pursuits are gaining a glamour for more and more of our youth," he said. "Good. But we are short-sighted if we allow the quick financial and industrial rewards of science to lure too many youth from the quieter channels of human service, such as teaching and preaching."

In spite of our shallow Christian concern, Christ looks on the world with compassion, Dr. Sockman said. He said that Christ would be deeply concerned about the exploding population, the atomic peril, the unemployed, the elderly, and the students throughout the world who seek meaning in life.

Dateline

(continued from page 2)

to be in the best interests of the people of the United States, the Americas, and the world."

Gambling was a second issue to receive major policy consideration. The executive committee passed this resolution on the recommendations of the Attorney General:

"Americans today are gambling away an estimated $47 billion per year. Much of this money is coming from the pockets of those unable to sustain financially such economic losses, and is entering the coffers of the underworld which has infiltrated even the 'charity bingo' field.

"Because the practice of gambling degrades persons, ignores basic principles of Christian stewardship, and creates untold misery and hardship, for innocent families,

"The Board of Christian Social Concerns urges all Methodist and all Christian people to join in support of legislation proposed by Attorney General Robert Kennedy to control further and restrict this insidious racket.

"We urge the support of stricter, more adequate penalties for violation of present gambling laws.

"And we wholeheartedly support the Attorney General's proposals for further prohibitions on interstate transportation of gambling devices including slot machines; the compelling of testimony of employers and employees before grand juries, with immunity from prosecution; adequate extension of the Fugitive Felon Act; prohibition of all interstate use of wire communications for betting; prohibition of interstate travel in support of racketeering; prohibition of interfering with witnesses called before judicial or Congressional hearings."

The Division of Peace and World Order under the leadership of Bishop Kenneth W. Copeland presented to the executive committee a proposal for the acquisition of property near the United Nations for the expanding of the Board's services to the church and to the United Nations. The executive committee requested the division to continue its investigation in preparation for a specific proposal to the next meeting of the executive committee.

(continued from page 3)

lative branches of government. At a time of greatest continental and international tension, when we are faced hourly with new threats of nuclear warfare, members heard appeals from the State Department and other policy making officials for the prayers and wise counsel of Christians to avert armed conflict and effect peaceful negotiations.

Unwise public releases from the Convocation could, in these particular crises, unnecessarily embarrass national leaders and alienate the people from the long-range contribution the churches can make to enduring peace. The Executive Committee has approved and in this issue prints, an amended resolution which the Convocation had committed to the staff for revision.

For action on all of the 33 issues committed by the General Conference to the Board of Christian Social Concerns the Convocation sought to develop proper motivations and practical methods to help local church commissions serve most effectively. Delegates went home with the conviction that the contemporary challenge is total and that our response must be total. The issues demand the best of us as individuals and a wholesome impact by members of the entire church serving the whole community. Feeling that there is no place in our time for religious spectators this body of concerned representatives now commit ourselves, and will seek to lead our fellow churchmen, to become doers of the Word and not hearers only.

Bring the convocation challenge into your community, church, and home

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